

CHRISTS
Prayer
Vpon the Crosse, for his enemies.

FATHER
forgiue
them,
for
they
know
not
what
they
doe.

Reviewed and Enlarged
By Sir I^o. H A Y W A R D Knight,
Doctor of the Lawes.

Nemo beatius est, qui nescit contemnere
& contemni.

LONDON,
Printed by JOHN BILL.
M.DC.XXIII.



39.
Dec 3.

18.

1861
1862

TO
THE HONORABLE
AND
VERTVOVS LADY,
THE LADIE
ANNE CÆSAR,
WIFE
TO THE RIGHT
HONORABLE, &c.
JVLIVS CAESAR
KNIGHT,
MASTER OF THE
ROLLES,
AND ONE OF HIS
MAIESTIES
MOST HONORABLE
PRIVIE COVNSAILE.

*Casta ad virum matrona paren-
do Imperat. Pub. Mim.*

ЧЕРНОЙСК ЭН
СИДОРСКА
ПРИЧУПОВСКА
СИДОРЕНТ
ДЕЛЛОЭНК
автом
ЧЕРНОЙСК СИ
СИДОРСКА
ПРИЧУПОВСКА
СИДОРЕНТ
ДЕЛЛОЭНК
автом

— M. de Tocqueville

TO
THE READER.

AS Contemplation in generall, is a pure act of the soule; so contemplation of diuine things, is most proper vnto it. This is the heauenly Manna, whereon it feedeth; heereby it groweth, heereby it is loosened from the knots of flesh & bloud; heereby it mounteth aboue the narrow confines and limits, aboue the soridie things of this world,

To the Reader.

world, aboue either the threats
or promises therof; and both re-
turneth to the originall from
whence it came, and applieth it
selfe to the end whither with
swifte celerity it paceth. And
this is an invincible argument
of the divine nature of the soule,
if it takes delight in matters di-
vine; if it be busied therin, not as
in other mens affaires, but as
employed properly for it selfe.
Assuredly, in nothing else man
is so much man, as in contem-
plation of heauenly things. O! b!
how contemptible a thing is
man, if he aduinceth not aboue
humane cogitations?

But conceiue herewith (gen-
tle

To the Reader.

the Reader) that contemplation
is but a fritlesse action of the
soule, unless it bee thereby en-
flamed to loue. Contemplation
is a work of the understanding,
it hath no perfection in it self;
but is a way & meane to some
degree of perfectio, by elevating
the will to a divine loue and v-
nion with G O D. The un-
derstanding giueth not foode to
the soule, but prepareth it only
for the taste of the will. Good
is the proper object of the will.
And therefore when the will fin-
deth an infinite depth of good-
nesse in GOD, it shall be exce-
ding iuste, if it burne not like a
Phoenix, in the fire of divine
loue,

To the Reader.

loue, which by contemplation
of divine goodnesse is therein
kindled. Wherefore, if thou wilt
contemplate sweetly and pro-
fitably, erect the forces of thy
will, to loue that which by con-
templation thou doest under-
stand: for otherwise, thou shalt
be but a cold and curious specu-
lator; thou shalt never arrive
at the true end of contemplati-
on. For the end of contempla-
ting is not in speculation of the
understanding, but in an ardent
loue and desire of the will.

Now because of all divine
things none is more Noble then
the worke of our redemption;
none wherin GOD so much ma-
nifested

To the Reader.

nifested his goodnessse; and consequently, none so fit to enflame our loue: I haue addressed my Sabbath exercises this present yeare, to this praier of CHRIST vpon the Crosse for his enemies.

Hoping notwithstanding, that the residue of the penitentiall Psalmes, not yet comprised in my Davids Teares, shal hereafter be in the like manner prosecuted; either by my selfe (if life continue) or by some other more happy and industrious hand.

Affuredly, man is too mortal, either to handle, or to knowe things immortall: As wee know but in part,

as the Apostle

To the Reader.

Apostle saith, so we can expresse
but a part of what wee knowe;
and must haue many partners
in our labours therein. A man
should so endeauour to liue, as
hee may doe good to all: But if
that cannot be, yet to many: and
if not that, at least to himselfe.
My desire hereby is to doe good
to all; euен to him, whose pre-
friet malice hath much wronged
both me and himselfe; in case he
hath either conscience or shame
to be wounded by a lasting mem-
mory of his dishonest dealings.

But albeit, I esteeme both
the one and the other to bee al-
most impossible alike; yet I make
no doubt, but hereby I shall doe

good

To the Reader.

good to many : and ther rather,
because many haue acknowledg-
ed to mee with thankes to
GOD, that they haue received
great good by my former wri-
tings in this kinde. But as in the
same meddow, the oxe seeketh
grasse, whi hound a bare, and
the storkē a lizard : so I expect
that in this worke, some will
hunt after conceits, some after
cauils; but many will finde good
pasture for their soules. Of these
I expect no other recompence,
but their prayers for mee ; of
which I acknowledge I stand
much in need, and is the onely
recompence that I desire.

Homer

HOM. II.

Exodus 12:40. ¶ Then said the Lord unto Moses, See, I will bring a plague upon Egypt every firstborn: upon man, and upon beast; and upon all the beasts of the land; upon all the sons of Egypt, both man and beast. And all the firstborn in the land of Egypt shall die, from the firstborn of Pharaoh which sitteth upon his throne, even unto the firstborn of the bondwoman; and all the firstborn of the beasts.

TAM grauis ille mibi nigra
quam limina distis;
Ore aliud qui fert, aliud sub
pectore ecclat.

AS dale of death,
so doe I hate that kinde;
Whose tongue from thought,
whose mouth dissent from mind.

THE



THE
PRAYER
OF
CHRIST
UPON THE CROSSE
for his enemies.

Father, forgiue them, for they
know not what they doe.

When our Sauiour Christ
had trauelled vp the high
hill Golgotha,
loaden with his ponderous
Crosse, his body much en-
feebled with fasting & wat-

Christ's tra-
nsailing up
the Mount.

A ching.

ching all the night before, & with the buffeting, scourging, and other despights which he had endured : being much exhausted thereby, both of spirit and bloud. **H**eere the Iewes first vnburthened him of his Crosse, prepared the holes for fastening him thereto, brought the hammet and the nailes before his face ; his enemies clustering the whilest about him, and not sparing to vexe him with many opprobrious and blasphemous speeches.

Come blessed crosse ! Come stoope to beare him who hath stooped

stooped vnder the burthen of
thee. Come bed of loue, enter-
taine thy Creator, who hath
wondrous long desired to em-
brace thee. Hee hath beene en-
amored of thee thirtie and
thre eyeris before, and now is
come to bee handfasted to thee.
Oe boyſ & tree! appointed to
beare the fruit of life, whereby
the infestation of the old Serpent
is extinguished. Come, take the
price of the whole world vpon
thee; doe thy seruice to him who
hath vndated it bee of nothing.
Hee hath agreat worke to per-
forme vpon thee. Fdr vpon
thee middestine bee karissim,
Merry leeaded, xpattle losidfull

*men discharged, and their salua-
tion merited.*

His stripping. Then they hastily pulled off his apparell, the touch whereof had formerly cured many dangerous diseases. Which apparell cleaving fast to his body (as we may easily conceiue) by reason of the congealed bloud that issued from him when hee was scourged; tore open his wounds, and rent away some part of his skinne and flesh: Insomuch as his whole body seemed to bee but one fresh bleeding wound. So he stood naked and bloody a while, stripped of all mat-
ters

ters of commerce with the World : Insomuch as albeit his whole life was an Image of pouertie, yet then especially was that fulfilled which before he had said; *The Prince Venit princeps mundi of this World came, and found huius, et in me non inuenit not anything (of his) in mee. non inuenit Adam after his fall was cloathed quicquam.* with skinnes : but our Gen. 3.21. SAVIOVR had no cloathing but his innocencie ; hee had not his own skinne vntorne to couer his flesh.

Then they rudely threw *His nailing.* him vpon the Altar of the Crosse, lying vpon the ground : the custome then being, that none were cruci-

fied naked, but such as suffered for some grievous offence. Then applying the backe-side of one of his hands to a hole which they had prepared in one branch of the Crosse, They smote the rocke and riuers gushed foorth: they nayled his hand, and bloud streamed abundantly from the wound.

One hand being thus fastened, they violently streyned the other, (his body being much contracted with cold, bleeding, fasting, and paine) to a hole that had beene prepared on the other arme of the Crosse ; and there

there in like sort fastened it
with a nayle. Then with *How he was
strained.*
great force they stretched
his body downward, vntill
they had drawne his feet to
the lower hole : and there
in like maner they were fast-
ned with a bigge and bo-
strous nayle. By which
strong stryning of his bo-
dy, that of the Prophet Da-
uid was fulfilled : *I am pow- Psalme 12.
red foorth like water.* That
is, I melt away and dissolue
with extremity of torments;
I haue no more strength to
subsist, then water that is
powred foorth. And againe;
All my bones are out of ioynt;

they pierced my hands and my feet; they haue numbred all my bones. For his calamity was so great, partly by his owne feeblenesse and ariditie, and partly by the cruell stretching of his members; that his joints were loosed, and pulled from their firm fastnesse and seates: by reason whereof, his bones might haue beeene numbred.

*The Crosse
erected.*

Then they took the wooden Altar charged with this bloody sacrifice, and set the lower end to fall with the full weight, into a pit which they had prepared for erecting thereof; or as the tradi-

tradition is more commonly receiued, into a mortise-hole made in a rocke. By which fall, & by fasthing it afterward, the body of I E-
svs nayled thereto, was gric-
uously shaken: His wounds
were newly opened, and
his bloud beganne againe
freshly to streame. And so *Numb. 21.*
was the brasen serpent lift
vp in the wildernesse; so
were the sacrifices offered to
Exod. 29.
Leuit. 23.
GOD, accustomed to be lift
on high. And so was it fit,
that hee should bee lift vp,
who was appointed to be a
mediator betweene GOD
and man, who was to re-
concile

concile heauen and earth together; who was to cast about his eyes, in seeking his lost sheep; and vpon whom we all should set our eyes.

*With whom
he was cruci-
fied.*

And they would not crucifie him alone; but between two theeues: whereby their intention was, to obscure his Name, to defile his credit; to make him instead of *Mefias*, to bee reputed a prince of theeues. Supposing that he should bee reputed of no better condition, then were they with whom hee endured the same condemnation. So, albeit hee was innocent in himselfe, they endeauoured

red to make him infamous
by the offences of others.
But our Saviour turned this
to another end: For first, He
suffered betweene two ma-
lefactors, not as a Captaine,
not as a Consort, but as a
Judge; expressing a figure of
the last Iudgement. When
repentant sinners shall be se-
uered from the impenitent;
the one placed on his right
hand, the other on his left:
the one saved, and the other
condemned. And againe,
hee would declare hereby,
that he loueth sinners, that
he died for them, and that
he hath discharged the price
of

of their sinnes. Doubtlesse our SAVIOVR so loueth sinners, that hee did not onely conuerse with them, during his life, but died betweene them, and will be euer present among them; to heare them, to pray for them, to pardon them when they call vpon him: not onely during the time of their liues, but vntill the last minute of their death. Yea, after death hee will be ready to receiue them being penitent, into his glory.

A soliloquie.

THy SAVIOR being thus mounted vpō the Crosse,
and

and fastned hand & foot for
sacrificing of his life; being
thus placed as a lamb amidst
a throng of Wolues: consider
seriously (O my soule)
what he did, what he said, in
what thoughts his minde
was busied. First, consider
his vnspeakeable torments, *The unspeakable tor-*
in that hee was depriued of *ments of*
all comforts; both *externall* *Christ.*
from others, and *internall*
within himselfe. If he stirred
any part of his body, his
wounds were thereby made
more grieuous. If he remai-
ned quiet, besides that im-
mobility is a terrible tor-
ment, one of the torments
of

* Binde him
band and
foot, and
cast him in-
to utter
darkenesse.

*The first
words of
Christ upon
the Croſſe.*

of hell*, the very weight of his body did teare his woules wider, & therewith his tor- tures did continually encreas. Then consider how in those extremitieſ, the firſt time he opened his lips, the firſt voyce which his tongue did forme, was in making in- terceſſion for his enemies: Father forgiue them, for they know not what they doe. They mocked, reviled, blasphemeſ, but he prayed: the more they burned in Hate, the more was he enflamed with Love. Out of the aboun- dance of the hearte the mouth ſpeaketh: & from the aboun- dance

dance of his loue did this
prayer proceed.

But thinke not (O my soule) that there were all the words which IESVS spake, that this was all his prayer at large; but rather a summarie collection thereof. For the Apostle saith, that he did Heb.5.7. offer vp prayers and supplications, with strong crying and teares. And therefore when hee seemed silent, when his voyce was not heard, when happilie his lippes did not moue; whilst the Iewes were busied, some in tormenting, and some in deriding him: conceiue (O my soule)

soule) that thy sweet IESVS,
either as fencelesse, or as re-
gardlesse hereof, was who-
ly attentiuē in praying to his
heauenly *Father*: for them,
for thee, and for all sinners.
His members being strong-
ly streyned vpon the Crosse,
as the stringes were on *Davids*
harpe, he made such tunable
harmony, as never before
had beene heard in the
world; sounding in this sort
to the eare of his Fathers
mercy.

HIS

HIS PRAYER EXTENDED.

O Most iust, most mercifull, His Praying,
most holy Father ! thou
seest what a weighty worke I
haue began: I now I am entred
into two of my great offices.
The office of a Priest; as well in
offering my body for a sacrifice,
as in making supplications for
the people : and the office of an
Aduocate; in pleading the cause
of sinners before thee. In both
these heare me, I pray thee. Hea-
uenly Father, load this bruised
body of mine with thy stripes;
powre foorth the full measure of

B thy

thy wrath vpon it : I am ready
to indure whatsoeuer charge it
shall please thee to impose. But
forgiue them, I beseech thee, for
whom I thus suffer. Let mee
not in this cruell maner lose my
bloud, and lose them also for
whom I expend it : the price be-
ing paied, suffer me, I pray thee,
to enioy my purchase.

O my eternall Father ! In
recompence of my obedience to
thy will, in recompence of my
comming into the world to re-
concile it to thee, in recompence
of al my trauailes ouer-pased, in
recompence of my present tor-
ments and death : I intreat no-
thing of thee, but that thou wilt
pardon

pardon these mercilesse sinners.
I am well content that thou
wouldest not yeelde to my natu-
rall desire when I prayed for my
selfe, that this cup might passe
from mee; but denie mee not (I
pray thee) in praying for these.
For I esteeme the benefit grea-
ter, that they be forgiuen, then
that this cup shoulde haue passed
from mee; I regard more the
good that they liue eternally,
then I regard the burt that for
the present I die. O my good
Father! there is a time to par-
don, and a time to punish: but
if euer there be a time to pardon
it is now. Euen now, when I
aske forgiueneſe at the very end

of my life; now, whilest my blood
freshly runneth for forgiuenes;
whilest the sacrifice is in offring,
for which thou shouldest forgiue.

For now thou doest publikely
proclame thy pardon: mercy
and truth, iustice and peace, doe
now embrace and kisse kindely
together. Thou didst once for-
giue the Israelites, O my Fa-
ther! when Moses and Aaron
offered a little incense for them;
and wilt thou not forgiue these
for whom I wholly offer my
selfe? Thou didst once grant vi-
ctory when Moses held vp his
hands vnto thee; and wilt thou
nothing regard the stretching
foorth of my bleeding hands?

Father!

Father ! I am come into the world, I now suffer death in the world to appease thine anger : but what profit will ensue of my comming and of my death, if men should be still charged with thy hate? If my death cannot appease thy wrath, what then can doe it ? What then can make atonement between thee and sinners? O my good Father ! when I came into the world by thy appointment , when by thy appointment I undertooke to die : thou diddest promise, that thy wrath should bee extinguished by my death; that thy wrath & my life should determine together . Wherefore to discharge

thy promise, and because my life
is more precious to thee then
thy wrath; forgiue I pray thee,
and be appeased. Loe heere I set
my selfe in the breach; loe heere
I enterpose betweene sinners &
thee.

Ezek. 22.

BVt, O great Mediator !
wherefore doest thou so
earnestly entreat for sinners?
or wherfore should they be
faououred, because they know
not what they doe? Wherefore
doest thou not rather say to
thy Father, as it is in the
Psalme : Powre out thine In-
dignation vpon the people who
haue not knowne thee ? Or, as
in another place : be not mer-
cifull

Psal. 79.

Psal. 59.

cifull to them who offend
vpon malitious wickednesse.
Or in case thou wilt not re-
uenge thy wrongs, yet
wherefore doest thou not
leauem them to thy fathers
pleasure? wherefore should
not Iustice run her course?
The Law saith, *Eye for eye,*
hand for hand, life for life:
And what auaileth it thee,
that these offendours must
now be forgiuen? What easie
is this to thy tormentes? what
good to thy selfe?

O! Y E s: *I am well content*
O my Father! that thou load me
with thine anger, in what mea-
jure thou thinkest fit: but so, as

nothing may remaine vnreconciled to thee; so as my redemp-
tion may not be imperfect and
maimed: so as there may remain
in man no fault to be redeemed,
and in thee no anger to bee ap-
peased. O good Father! Charge
me freely(I say) with thy stripes,
let them so surely and seuerely
as thou wilt: but suffer not my
sufferings to bee vnfruitfull;
doe not double my grieve, by cau-
sing me to lose the benefit of my
grieve. For it would be a grea-
ter grieve to me that these sin-
ners should perish, then are all
the torments wherewith they
teare me: euен as a louing mo-
ther sorroweth more at the
losse

losse of her childe, then she did
at her trauailes for his birth.
By suffering and by pardoning,
the redemption of the world
must bee accomplished : and
therefore pardon them, O good
Father ! For whom I suffer;
or else no redemption can fol-
low. And if the death which
now I suffer, if the life which
now I offer be not sufficient, I
will suffer and offer what thou
wilt require ; I will doe any
thing, O my good Father ! whol-
ly to appease thee.

Bvt if thou wil not absolute- His Plea-
ly be intreated, yet forgiue ding.
them, I beseech thee, in regard
of their ignorance. * For nei- * And now
ther brethren, I

know that
through ig-
norance ye
did it, as did
also your
Rulers.

Act. 3.17.

ther this people, nor their Ru-
lers doe directly know, either
who I am, or what worke I
haue in hand. Wherby it follow-
eth, that they know not
what they doe. Blessed Fa-
ther: thou hast made mee
wiser then mine enemies.
For I know right well what I
am about to doe; but thou hast
not suffered the diuell perfectly
to know it; much more is this
vnskilfull multitude inuolued
in ignorance. And therefore I
am so farre from desiring re-
uenge, that the more earnestly
they endeauour with many tor-
ments to destroy mee; the more
earnest am I both in praying
and

and pleading for their saluation : albeit they kill me , yet slay not them , lest they forget. For alas ! they are ignorant ; I pitie them with my heart , and from my heart desire thee to be intreated for them .

O good Father ! the time is but now arriued for them to know mee , they cannot be vnexcusable till now ; for so before I said vnto them : When you haue lift vp the Sonne of man , then shall you know that I am he . For as they haue beeene instructed by my life , so must they chiefly bee instructed by my death . Hitherto their ignorance hath beeene rather a
pu-

punishment of sinne , then a sin.

A punishment (I say) not onely
of actuall sinne, whereby many

Rom. i. are giuen ouer into a repro-
bate fence; but also of Orig-
nall sinne, whereby man is borne

The naturall not only blunt, but blind-fighted
man percei- ueth not the in matters pertaining to GOD.
things of God, Wherfore , and for that the
neither can perceive them finne proceeding from igno-

1 Cor. 2. rance is not commonly so grie-
uous as the sinne which pro-
ceeds from infirmity; be pleased
(O my Father!) to forgiue
them. And first driue out of
their mindes the opinion of
knowledge : because the know-
ledge of ignorance is the first
steppe to knowledge. Then giue
them

them time and meanes to be instructed; open their vnderstanding to know me, and to know themselues: but as the case now standeth, forgiue them, I pray thee, for they know not what they doe.

And further, seeing I am ioyfull in receiuing these harmes, wherefore art thou displeased with those who doe them? Seeing the party offended forgiueth the wrong, at whose suit will thy iustice prosecute? What hath Justice to doe when no man complaines? Assuredly, nothing can bee tearmed an iniurie, which is not done against our will. Seeing therefore I willingly

ly suffer, and that in obedience
to thy will and appointment, to
performe a most necessary work
for the world: remaine not thou
displeased with those, by whose
hands my owne will is perfor-
med, and this great worke ac-
complished.

Obiect.

B v t happily it may bee
said, that as this action in it
selfe is the most heinous sin
that euer was committed;
so are these, in regard of
themselues, the most vn-
worthy sinners to be forgiue.

Answ.

Be it so. But O holy Father! Do
I die only for small offenders? is
not my death sufficient for all?
Do I die for any other end, but
that

that all offenders may be forgiuen ? And wilt not thou regard more my sufferings , then any mans finnes ? more my charitie in dying for my tormentors , then their malice in putting me to death ? It is true indeed , that if thou wilt punish them according to their demerits , all the torments of hell are nothing neere sufficient : but therefore it is better freely to forgiue them . For as there was never sinne comparable to this , so shalt thou never haue the like occasion to manifest thy mercy . O my Father ! seeing my bloud is shed by thy will , employ the same to the best effect : let not any

any man be deprived of the benefit of that, which is amply sufficient for all. And favour me also, O Father! since I needs must die, to make the best advantage of my death; to sell my life so well as I can. And therefore shew now a miracle of mercy, in pardoning those, who torment me to death. For the greater offenders thou pardonest for my sake, the better I shall thinke my life employed, and the more glorious will thy mercy appeare. And what availeth it that I die for all sinners, if pardon should be denied for any sinner?

M E D I T A T I -
O N S V P O N T H I S
Prayer.

O P R E C I O V S Prayer ! fit onely to proceede from our All-mercifull Redeemer: who, as heetaught vs to loue our enemies, to pray for them that curse vs; so here, by his example hee confirmed the same. O meeke S A V I O V R ! what inflamed charity did sparkle in thy speeches ? how truely had the Iewes said of thee before : *Neuer man speake, as he speaketh ?* For , let all the

C pray-

prayers bee powred foorth
that euer were made, and
we shall finde none parallell
The excellen- to this. Many haue prayed
cy of this for themselues, many for
Prayer. their friends: but who euer
before in this sort prayed for
his enemies? Many haue
forgiuen offences after they
haue beene done; when the
paine is past, and the offen-
der happily displeased at
what hee did: but whilst
the mischiefe is in action,
and before it bee accom-
plished; in the very height of
madnesse and malice; to see
thee, not onely forbeare to
hate thy enemies, but ardent-
ly

ly to loue them; to heare
prayers for them, flowing
out of thy mouth, with teares
and groanes, whilst thy
bloud was running out of
thy veines, to heare thee
plead for them, who woul-
dest not open thy mouth to
speake for thy selfe. What
shall wee say? but that pity
and cruelty, iniury and mer-
cy, anger and patience, hate
and loue, did here meet and
contend together.

O milde I E S V S ! O the
glory of my soule! what hu-
mane iudgement? yea, what
vnderstanding of Angels is
able to apprehend, that thou

shouldest not onely patiently endure, but thus earnestly pray for thy mortall enemies? Thy smart, thy fainting, the streames of bloud which freshly flowed from thee, might haue put thee in minde, both of their malice and of their iniustice: and yet wert thou wholly busied in procuring pardon, both for that and for all their other sinnes. O euerlasting goodness! what a maruelous example hast thou given, both of patience and of loue? Thou didst release those who fastened thee; plead for those who did accuse

cuse thee; intreat for those
who did reuile thee; acquite
and discharge those, who are
in hand to kill thee: they will
not returne into the City, be-
fore thou art dead; and thou
wilt not die vntill thou hast
obtayned their pardon. O
Redeemer of soules ! thou
didst neuer either doe iniury
to any, or blame any for do-
ing iniurie to thee : All thy
actions and words tended
to teach vs patience, pitty,
humility, gentlenesse, and all
other goodnessse. Albeit thou
haddest many enemies in
this world, yet didst thou
neuer tearme any man ene-

C 3 my;

my; thou diddest esteeme all
to bee friends, because thou
wert a true friend to all.

Thou hadst been former-
ly presented before the high
Priest and Elders, before Pi-
late, and before Herode; in
whose presence for the most
part thou wert silent: but be-
ing presented before thy Fa-
ther on the Crosse, thou did-
dest readily open thy lippes
to speake for thy tormentors.
O vnspeakeable chari-
ty! How inestimable was thy
loue towards miserable
man? When thou wert ac-
cused before worldly Judges,
thou wouldest not spend one
word

word for thy selfe; but when thou didst addresse thy selfe to craue of thy Father, wherfore doest thou not intreat him, either to mitigate or to shorten thy paines? Wherefore hast thou no pittie vpon thy innocent flesh? thy martyred members? Wherfore seemest thou so little to regard thy life? or wherfore seemest thou to neglect thy mourneful Mother? thy dispersed Disciples? thy heauie followers and friends? and disposest thy selfe to pray for thy enemies? Wherfore intreatest thou without intreatie? Wherfore crauest

C4 thou

thou forgiuenesse, without either satisfaction or submission for their offence?

O sweet and onely S A V I O V R ! How fierie is the force of thy Spirit? how hast thou verified that which before thou didst say; that thou wert not sent, but to the lost sheepe of the house of Israel? that thou cameſt not to call the righteous, but sinners to repentance? All thy life time thou diddest conuerſe with sinners, both by exhortation, and by example to conuerſe them to thee; and now at thy death thou prayest for them. O Caluarie! how is thy condi-

The condition of Caluarie changed.

condition suddenly chan-
ged? Before this time thou
wert a place where Justice
was executed vpon infa-
mous offenders; but now
thou art consecrated for a
place of oblation and inter-
cession for them. It was not
meete that *Oblation* should
goe single without *Interces-
sion*: and therefore, as our
great Priest made heere his
Oblation for sinne, so here al-
so did hee make *Intercession*
for sinners. And O you
stiffe-necked Iewes! See how
our blessed *Lord* hath requi-
ted your dealings. You tur-
ned his house of prayer into

*John 4.**The great
mercies and
goodnesse of
G O D .*

a denne of thecues; and hee hath turned your denne of theeues into a house of prayer. Teaching you, as before hee had told, that *the houre was then come, when neither at your temple in Ierusalem, nor at the mountaine in Samaria the Father should bee worshipped; but he should be worshipped in spirit and truth.*

O crucified I E S V S ! O delight of my soule ! What shal we say of thy exceeding goodnessse ? with greater reason may wee now demand, Where is thy ancient wrath ? then the Prophet David once demanded, Where are

are thy *ancient mercies*? O my
foules safety ! who can de-
spaire of thy goodnes ? who
dares distrust it ? Thou didst
pardō those who would not
be pardoned, & shal pardon
bee denied to those who ar-
dently desire it ? Thou didst
pray for those who tormen-
ted and blasphemed thee ;
and wilt thou not pray for
those who pray vnto thee ?
O blessed S A V I O V R !
when thou wert on the
Crosse, all things forsooke
thee, except onely thy pati-
ence and thy loue. By thy *The patience
and loue of
CHRIST.*

by

by thy loue thou didst offer
vp supplications with strong
cryings and teares. The
Iewes prouoked thy Father
to take vengeance vpon
them, in saying; *His bloud be
vpon vs:* but thou diddest
pray him to remit that ven-
geance, because thy bloud
was shed for them. They
caried thee before the high
Priest, and before *Pilate* to
haue thee condemned; but
thou didst present them be-
fore thy Father, that they
might bee pardoned. They
cried against thee, *Let him be
crucified;* but thou prayedst
for them, *Father forgiue them.*

Cer-

Certainly, O my SAVIOVR! *A high mysterie.*
It is so great a meruaile, that
thou didst pray for those
who did blasphemē thee ;
that thou didst pardon those
who tormented thee to
death; without sorrow, without
intreatie : It is so high a
mysterie , that thy prayer,
Father, forgiue them; should
preuaile against their praier,
His bloud be vpon vs: that al-
beit we must beleue it, yet
we cannot comprehend it.

And thou , O heauenlie *The true*
Father ! seeke no more *Mediator.*
for a man who shoulde make vp *Ezek. 22.*
the breach, and stand in the gap
betweene thee and the Land.

Loe,

*The meane
participates
of the nature
of both ex-
treames.*

Loe, this is hee; this is the true Mediatour betweene thee and vs: raised between heauen and earth, to reconcile both together. And because nothing can serue for a fit meane to combine two contraries, but that which participates of the nature of both: Loe, this Mediatour participates of thy nature, being perfect G O D ; and of our nature , being perfect man: and therefore is a fit meane to ioyne, to fasten, to vnite both together. A fit meane, I say, vpon whom man may discharge all his sinnes, and GOD discharge all

all his anger : who like a strong & impregnable wall, may keepe our sinnes from approaching to G O D, and G O D s vengeance from approaching to vs.

BVt O my soule! doe not runne ouer this banquet in haste; take a more exact taste of euery dish; meditate and ruminante vpon these things as a cleane beast cheweth the cud. Consider first, the principall circumstances of this prayer; then exactly weigh euery word thereof.

THE

**THE PRINCIPALL
CIRCVMSTANCES OF
*This Prayer.***

Who prayed.

VHo then was it that thus did pray? The sonne of GOD, who was most worthy to bee heard.

To whom.

To whom did hee pray? To GOD the Father, who was most powerfull to graunt.

For whom.

For whom? not only for his tormentors, not only for the people of the lewes; but for all sinners, for whom hee died; for all men whose sinnes were the proper cause of his death. Euen for those who little regarded themselues; yea,

yea, for many who then
were not, he earnestly pray-
ed: for vnlesse CHRIST first
prayeth for sinners, they
shall neuer bee able to pray
for themselues. Where was *where:*
it? vpon the Altar of the
Crosse. When? In time of *when:*
his extteame torments, and
of his drawing neere to
death. How? His hands *How:*
stretched (like another Mo-
ses) to heauen; and all his bo-
dy imbruued with bloud. In
what manner? O! in a most *In what*
perfect forme. For the Apo- *manner:*
stle saith, that hee offred vp
prayers and supplications with Heb. 5:
strong cryings and teares. His

prayers were many, formed in manner of humble *supplications*; with *cryings*, with *valide* and *strong cryings*, and with *teares*. And therefore the matter of the prayer being of great piety and merit, it is no marueile that the Apostle added, that *hee was heard.*

His strong crying.

Who is said to pray aloud.

By this strong crying thou must vnderstand, that with a most forcible affection, with deepe groanes, with a violent intention of desire and will, hee offered vp his supplication to God. For hee is saide to pray aloude, whose soule is fired with fervent

uent devotion and desire; whose thoughts ate neither distracted nor remisse, but both entitely and earnestlie attentio[n]e to the businesse in hand. The cry of sinnes is exceeding strog, & yet the eare perceiueth no noise; but the fervent cry of devotion is much stronger, albeit no voice bee outwardly heard.

There is no strong crying to G O D, but through abundance either of loue or of griefe: both which were most forcible in our S A V I O V R vpon the Croffe.

Loue, for compassion towards others; griefe, for the passion

*The strong
cry of sinnes,
surmounted
by the cry of
devotion.*

*What maketh
a strong cry-
ing.*

*The Loue
and griefe of
Iesus.*

which hee felt in himselfe.
He was enflamed to loue, by
his mysticall members; his
naturall members enforced
him to griefe. From this
loue and this griefe his crie
must needes bee exceeding
strong. And besides, it must
bee a violent voyce that was
heard for all men; that did
silence and drowne the clam-
our of all sinnes. For it was
not for his tormentors only,
but it was for all men that
he then prayed: he who di-
ed for all, prayed for all.

His teares:

But O good I E s v ! O
the solace of my soule! who
could be worthy to stand so
daidy neere

neere thy Croffe, as to see
bloud streme from thy
flesh, and teares from thy
eyes; to see thy bloud mixed
with teares; to see, that , as
with swweat and bloud thou
begannest thy passion; so
with teares and bloud thou
diddest conclude it? What
adamant heart would not
breake? what leaden eyes
would not melt into teares?
what earthly spirit would
not be moued, as the whole
earth was? to see thy sacrifice
sprinkled, or rather imbruued
with bloud, and thy prayers
watered with teares; to see
thy teares beautified with

D₂ bloud,

bloud, and thy bloud wash-ed with teares? to see thee at once to smite thy Fathers cares with thy prayers, and to mollifie his heart with thy sighes and grones? O blessed Redeemer! Albeit thou didst pray to thy Father for the greatest matter that euer was demaunded of him; yet if thou hadst desired a greater, thy bloud was so abundant, thy cries so strong, thy teares so plentifull, and the loue from whence they flowed so ardent; that thy loue, thy bloud, thy teares and thy cries must haue obtained it.

O sinne! How offensiue art

art thou to the heauenly Father? how deepeley dangerous to the state of our soules? seeing this expiation was necessary to abolish thee; seeing pardon for thee could not bee obtayned, but by these cruell sufferings, by these bloody teares of our Redeemer. And thou(O my soule) crie hideously when thou praiest to the Lord, and weeke abundantly for thy sinnes: sigh, groane, *tear*: bloody *teares* from thy heart when thou askest forgiuenesse; seeing thy SAVIOVR thus cried and wept when hee made intercession for
D 4 thee.

*Wherfore
wee should
weepe when
we pray.*

*Attention
in prayer.*

*Whose finnes
we must la-
ment.*

thee. For what reason or iustice is it, that thy SAVIOVR should crie and weepe for thee, and not thou for thy selfe? Or if thou canst not weepe in thy prayers, yet be earnest and attentiu; let not thy thoughts bee either scattered, or heauy and dull: for if thou be not attentiu to make thy prayers, the Lord will not be attentiu to heare them Learne also to lament, not onely for thy cwyne offences, but for the finnes and miseries of others; euen as the Prophet *Hieremie* lamented for the calamity of his people when hee saide:

My

My eyes faile and are dimme
with weeping. For albeit true
charity beginneth alwayes Oculimi
defecerunt
prælachry.
mis.
at our selues , yet must it ex-
tend vnto all:there is no tru-
er token of true charity,then
when it doeth extend vnto
all : not onely in shewing
compassion for their mife-
ries, but especially incrauing
pardon for their finnes. Ioy
at the good which happe-
neth to other men , and
grieue at their euill ; afford
prayses in the one, and pray-
ers in the other: and so shalt
thou make profit of euery
mans conuersation.

OF THE SVB-
STANCE OF THIS
Prayer.

BVt proceed, O my soule !
to the substance of this
praier, and obserue well e-
uery word thereof. As a di-
lignant Bee flyeth from flow-
er to flower to gather ho-
ny, so leape thou from Word
to Word, to sucke the sappe
of thy saluation : for there is
not one word therein that
is not both of worth and of
weight.

FATHER.

First he began with the sweet word FATHER. Hee did not tearme him L O R D ; for that was a name of feuerity and iustice; but FATHER, which is a name of pity and mercy. If he had said, L O R D , forgiue them, as Saint Stephen praied after-
ward; it might haue seemed that hee had referred their pardon to the curtesie and judgement of iustice. But FATHER is a name of Father is a name of merci- compassion, a name of the name of merci- new Testament. A name ^{g.} which by the bloud and me-
rits

rits of our I E S V S, we may also challenge to vse towards him. That, as he pleased to be our brother : so he would thereby make vs the sonnes of his FATHER. And therefore hee vsed the same worde in praying for vs, which hee did in praying for himselfe: For as he prayed for himselfe; *Father into thy hands I commit my spirit:* so hee prayed for vs; *Father forgiue them.* As if hee should haue said:

O my Father ! acknowledge me now for thy Sonne, thy onely Sonne, thy Sonne in whom thou art well pleased, thy Sonne to whom

whom thou wilt denie nothing:
for as I am obedient to thee, as
to my Father; so I expect to bee
beard of thee, as thy Sonne.
Father, I am therefore come in
to this world, that sinners also
should be received, for thy Sons;
and therefore heare mee now in
praying for them. If euer thou
wilt heare them praying to thee
in my Name, (as I haue pro- Whatsoener
mised, that in my name their you aske the
prayers shall bee beard) heare name &c.
now my owne prayer for them.
So deare a Sonne as I am to
thee; so acceptable let my pray-
er be to thee. If thou hearest
not the prayers of thy Sonne,
whose prayers then wilt thou
heare?

beare? If thou reiecest my pray-
ers, thou doest more torment
me then doth the Crosse. The
Crosse I patiently endure to a-
bolish a greater evill: that is,
to appease thy wrath, and to
make sinners accepted for thy
sonnes. But favour these tor-
ments of thy Sonne, that they be
not endured in vaine: Favour
thy Sonne, not to double his tor-
ments, by denying him his cha-
ritable request. Thou doest am-
ply reward the trauailes which
any man shal performe in thy
service. Now thy Sonne requi-
reth no recompence, for him-
selfe: I haue enough that thou
art my FATHER. But for al my
trauailes,

trauailes; for all my torments
in obedience to thy will, I re-
quire no other recompence of
thee; but that thou wilt grant
my request for miserable sin-
ners.

FORGIVE

BY this word our Lord
discharged the office of
a Priest, in praying for the
sins of the people: for which
hee cryed, not onely as a
Priest, but as a sacrifice;
which neuer demandeth free
forgiuenesse, but bringeth
satisfaction with it. And not
onely hee cried with his
mouth;

*With how
many
mouthes
CHRIST
craved for-
giuenesse.*

mouth; but his wounds cryed, his bloud cryed, his defilements cryed, his torments cryed, al his members cryed : *Forgiue.* So many wounds as hee receiuied, so many griefes as he endured; so many mouthes hee opened, with one voyce intreating.

*Accept these sufferings for
the sinnes of all men; for we doe
pay thee whatsoeuer they owe.
Wee give thee bloud and smarte
for ransome, life for satisfacti-
on, body and soule for sacrifice:
Let there now be mercy with
thee, for this is a plenteous
redemption. It is a blyde
thing*

thing indeed which is demanded; namely, that a most indulgent Father should forgive and forget the cruell death of his only Sonne, his entirely beloued Sonne. But the sonne himselfe demands it: he demands it with his bloud, with his wounds; with all his sufferings bee demands it.

Not vnder any condition,
as he prayed for himselfe in the
garden; If it bee possible, If
thou wilt, If it may be: but
positiuely & absolutely he pray-
eth thee to Forgiue. His owne
passion bee left to thy will; but
thy pardon bee doth absolutely
intreat. Hee put it to thy plea-

Not condic-
onally but
absolutely.

E sure

sure whether bee shoulde die or no; but he leaueth no consultatiōn, no choice for thy granting of forgiueneſſe: his prayer for forgiueneſſe is ſo absolute, as it may not be denied.

Hereby thou maieſt
learne (O my louke!) that
remiſſion of ſinnes, and all
diuine graces are to be deſi-
red of GOD without condi-
tion; because this praier is
alwaies referred to the ho-
nour of GOD. Also, that
whenſoever thou forgiueſt
thy enemies, thou doe it ab-
ſolutely, without reſeruatiōn.
Neuer account it a
Christian forgiueneſſe, when
it

*Divine gra-
ces must bee
absolutely de-
ſired.*

*For wee must
absolutely
forgive.*

it is with exception ; that thou wilt not speake to him, that thou wilt not conuerte & be familiar with him. For thy SAVLOVR did not pray for his enemies vpon condition, or in part : hee praied absolutely for all, and for all offences of euery one. G O D also is so noble in pardoning, that hee cannot forgiue one sinne, either alone, or in part : hee neuer pardoneth to halves ; he cannot but either wholly pardon, or wholly punish. If any one sinne be vpardoned , the sinner must be charged with all. O gentle IESV / thou didst absolu-

lutely pray for all sinners, and therewith offer thy bloud, as a sufficient ransome for all sinnes : For all sinnes might bee numbred, but thy precious bloud could not be valued.

Presently.

And it was not onely *absolutely*, that thou diddest pray to thy Father, but also that hee would *presently* forgiue : thou wouldest not giue day, it must bee foorthwith : *remission* must bee granted without *intermission*. Thou wert then neere the point of thy death; but thou wouldest not die vntill pardon was graunted: thou wouldest

wouldest not make paiment
of all thy bloud, vntill thou
hadst thy bargaine in hand;
vntill peace were composed
betweene GOD and Man.
Thou art not like many
worldly Parents, who leaue
small inheritances to their
children, intangled many
times with debts, suits, or o-
ther incumbrances: but for
the heauenly inheritance
which thou hast giuen vs,
thou hast made readie pay-
ment, cleared al reckonings,
remooued all difficulties and
charges, and concluded per-
fect peace with thy Father
before thy death; saying vn-

to him, FORGIVE I and
that presently, O my Father !
The time pro- for even now is the true time
per to forgive. arrived to forgive. This is the
houre of saerifice, the day of sa-
tisfaction, the day of remission:
I am eten now ready to lay
downe my life, and I make
now my last petition; my last suit
to thee shall bee this, FATHER
forgette. O heavenly FATHER,
as thou lovest thy Sonne, so
hold him no longer in suspence
of torments; for I must not die
vntill thou forgive.

For all sinnes
past, present,
and to come.

Neither did hee pray to
the Father to forgive the
sinnes only which then had
been committed, but simply

to

to forgive; euен those sinnes
also which afterward shoulde
be committed. For his per-
fecutors had not then satisfie-
ed themselues with blasphem-
ies and scornes, they had
not then offered him a
spunge dipped in vinegare
they had not then opened
his side with a speare; they
had not then feasted their
eyes with sight of his dead
bodye; and yet he praied as
well for these as for all the
cruelties which before they
had done: Yea, for all sinnes,
not onely past and present,
but to lense, hee powred
forth this prayer; Father
E 4 forgive

A religious resolution.

A priuie search.

Wherefore he prayed to his Father to forgive, and did not forgive them himself.

forgiue. Teaching vs therby, not onely readily to remit all wrongs receiuued; but to stand resolute, nothing to regard whatsoeuer iniuries shall afterwards bee offered; and to make a diligent priuie search, that no corner of corruption, nor lurking desire of revenge, do secretly rankle and fester in our soules.

But O meeke I E S U ! O the hope of my soule! what is the reason that thou didest pray to thy Father to forgive? Hadst thou not power in thy selfe to pardon sinnes? Couldest not thou as easily giue

giue as aske? One word
from thy selfe might haue
serued the turne: wherfore
then didst thou intreate thy
Father to forgive? O my
foules solace! was it to de-
clare thy selfe to bee a per-
fect Priest, in furnishing thy
sacrifice with prayer? for a
Priest did offer, not onely
sacrifice, but prayer: hee
was not onely a sacrificer,
but an intercessour for the
people. Or was it to shew,
that thou madest greater
reckoning of the iniurie
done to thy Fathers glorie,
then of the violence vsed a-
gainst thine owne life? Or
lastly

lastly was it to manifest, that thou wert so intentive to the redemption of the world, that thou wert not offended with any thing they did; that thou tookest all in good part? that thou didst not esteeme them malefactors to thee, but benefactors to all the world? regarding more the good that the world was redeemed, than the hurt that thou didst see? As if in other words thou hadst said, FATHER, These men haue broken thy Law, discredited thy truth, violated thy Temple, blasphemed thy Name; and therefore thou art he who must forgive
 ylfiſt them.

them. I have no cause to ſort
giue, becauſe I am nothing
grimed at what they doe. I am
well pleased with my death, & en-
ficiing my life well before me;
ſeeing by this meane the world
is redited, and beauen fur-
thred with new gloriouſe grauies.

When Iofephis Brethren tea-
red that hee wold revenge
their violence, hee ſaid vnto
them; When ye abougt will it Gen. vii.
gaift mee, GOD diſpoſed it to
good; that bee might bring to
paſſe as it is this day, and ſaile
much people aliuie. Feare not
therfore, I will nouriſh you and
your children. Much more
truely may our SAVIOUR
ſay

say to those who crucified him: You entended much euill against me; but loe, all is turned to my glory, and to the good of many. You thought by taking away my life, to extinguish my power: but loe, I live, and bane all power in heauen and vpon earth. There never was, nor can be done a more wicked act, then the taking away of my life; and yet never did so much good follow any act; namely, the salvation of much people alive. And now feare not my reuenge: I haue prayed to the Father for you, I haue obtained your pardon; I haue obtained, not only that you be not charged
with

with the euill, but that you may
enjoy the benefit of my death.

Which example if thou
wilt follow (O my soule)
If thou wilt regard more the
good then the euil which en-
fュeth euery action : if thou
wilt (which is a property of
God) draw good out of euil;
thou shalt never hate any e-
nemie for his euill, but rather
loue him for the good that he
worketh. A great mans son
will wel endure to be taught
and reprooved by his school-
master: But there is no bet-
ter schoolemaster then an e-
nemie; who beareth an eye
over thy actions, and wil be
nimble

*An enemy
must not bee
hated.*

*An enemy is
the best
schoolmaster.*

nimbly to reproove thy
faults. If thou wouldest
live warilie and in good or-
der, pray to God to send
thee an Eagle-eyed enemy,
and thou shalt neede no
schoolmaster; he will spare
thee that stypend. A friend is
the couer of sinne; An en-
emy is the bridle. Friends
puisse vs vp; but enemies
humble vs, and make vs vi-
gilant and wise. Wee shall
seldome heare the truth of
our selues, but either from a
sincore friend, or from a se-
vere enemy. But because
friends for the most part are
either feeble spirited or ten-
der-

der-handed, wee must endure to be cured of such diseases as we either know not or neglect, by the seruice of an enemie. Euen as when Phisitions would not aduenture to open a dangerous tumor vpon the breast of *Prometheus* the *Theffalian*; an enemie endeaouuring to stab him, did both open the impostume, and saue his life. In like sort, if we regard not the intention, but the euent, we may alwaies make some profit from an enemie, and shall never finde cause to beare malice towards him.

For either thy enemie is a
good

*Plut. lib. de
util. cap. ab
enimic. I. u.*

No enemy
to be hated,
and where-
fore.

good man or an euill; in nei-
ther of which cases it is rea-
sonable to hate him. For if
he be good, then art thou-
euill in hating him; for good
men are never hated but of
those who are euill. If he be
euill, then either he shall re-
pent and be sauied; and then
if thou likewise attaineſt sal-
uation (as thou doest expect)
he ſhal not faile to loue thee,
and thou him, both ardent-
ly and eternally. Wherefore
then wilt thou hate him for
awhile, who ſhall hereafter
for euer loue thee? Where-
fore wilt thou now live in
enimitie with him, i with
whom

thou shalt be coupled in perpetuall amitie? Or else happily hee shall continue euill and bee damned : and then thou art a cruell wretch to hate; yea, not to pity him, for whom torments both outragious and endlesse are prepared. Hee who hateth such an enemy, striketh one that is sicke; killeth a dying man : seemeth no lesse implacable then hell fire.

If thou be a person in authority, thou maist exercise Justice; and so may a priuate person implore it for preservation of the common quiet; in which cases, pri-

uate respects giue place to
the publicke: yet take heed
lest vnder colour of Justice,
any affection either reuenge-
full or cruell creepe in and
vndermine thee. But if thou
*To mee be-
longeth ven-
geance and
recompence.*
Deut. 32.35
be of priuate condition, and
vpon thy owne priuate re-
uenge, leauue it to him who
claimes both vengeance and
reward for his proper right.
Let the malice of thy ene-
my nothing moue thee. As
Triacle is made of poison,
so take the malice of thy e-
nemie, temper it with loue
to him, and with the works
of charitie towards him, and
with prayer for such merci-
full

full amendment in him, as
thy conscience telles thee thou
needest in thy selfe; and thou
makest an excellent preser-
vation for thy soule.

O Eternall Father! haue
mercy upon mee; that I
may both earnestly craue, and
readily shew mercy towards
all. Extinguisshe in mee all affe-
ctions, either vainglorius to
my selfe, or wrathfull against
others; all appetite; either of
my owne praise, or of other
mens harme or reproach. Re-
move from mee all desire of re-
uenge, all delight in prouoking
any man to wrath, al pleasure

in vpbraiding or insulting
against any person, all secret ioy
at any mans calamity.

Hauē mercy vpon all those
who either worke or wish mee
euill. Let mee not hate any for
harming me; seeing many times,
the greatest harme from our e-
nemis, is more profitable to
vs then the greatest pleasure
from our friends: euē as Ios-
ephis brethren could not haue
wrought him so great benefit by
their loue, as they did by their
malice and hate. Vouchsafe to
forgiue and redresse all their
faults & mine together; by such
tender mercifull meanes, as thy
diuine wisedome can best devise.

Giu

Giue vs a right intention to
pray for what wee want, and
grace to labour for what wee
pray. That strugling through
the vast gustie Sea of this life,
where we often iustle and rude-
ly dash one against another; we
may arriuue in the end at thy
quiet court of peace, where we
shall liue and loue together
without iot of iarre; in thy glo-
rious presence, and in the sweet
societie of all thy Saints. Grant
this O Father for the passion
and merits of our SAVIOVR
and Lord Iesus Christ, Amen.

THEM.

BUT O gracious SAVIOR! who were they for whom thou diddest pray? what *them* didst thou meane? what *them* wouldest thou haue forgiuen? were they thy cruell crucifiers? wherefore then diddest thou not terme them bloud-suckers, cut-throates, paricides, sacrilegious hang-men, or whatsoever other name either crachy or impiety could deserue? For two speciall causes.

One, to instruct vs, that
be

bee our iniurieſ neuer ſo
great, wee abſtaine from all
reproachfull ſpeeches; For
euill tongues are proper ei-
ther iſtrumentſ or badges
of euill diſpoſed persons;
* who ſhall neuer either bee * Eccluſ. 6.
entertained into the habita-
tion of heauen, or bee eſtee-
med in this world. For as ^{1 Cor. 6. 10}
the winde *Cæcias* with the
ſame blaſt draweth the
clowdes, wherewith it ſee-
meth to driue them; ſo a bit-
ter ſpeaker attracteth infa-
mie to himſelfe with the
ſame breath, whereby hee
endeauours to caſt it vpon
others. Haſt thou an itching

desire, to reproach, or to reproue? looke into thy selfe, and thou shalt finde matter enough whereon to worke. In regard whereof, The golden saying, said to haue fallen from heauen; KNOW THY SELF E; seemes to speake so directly to none, as to these who vse loose language against others. Assuredly if we know our selues as we shoule, we shal haue little pleasure to speake either opprobriously or contempably of any other. Yea, albeit some speake euill of vs, let vs not do the like against them ; no more then wee would

propositio. 11. No. 1.
Nosce te ipsum.

would bark against barking
dogs in the street : but let vs
so liue, as wee may conuince
their tongues of vntruths.

The other cause was to de-
clare , that our SAVIOVR e-
steemed no man to be his e-
nemy:and therefore he tear-
med *Iudas*, Friend; to shew *Friend, when-*
that on his part, the knot of *fore commiss*
thou? friendship remained entire; Math.26.50
and that hee was desirous to
winne him also to bee his
friend. Vndoubtedly , the
Sonne of G o d did not ac-
compt his executioners for
his enemies, but for his
friends, for his breihren, for
his owne flesh and bloud ;
and

*Christ, a
most perfect
friend to all.*

and therfore as he preached vnto them during his life, so at his death hee prayed for them. They hated him indeed; but in so doing, they hated the most louing friend they had in the world: one who could not bee angrie with the, whose loue could not be, either withdrawne, or abated from working their good. In case hee disliked any thing they did, it was not in regard of himselfe, but of his FATHER: and therefore hee prayed his F A T H E R to forgive them. He who was nothing offended with iuriest against himselfe,

selfe, as regardlesse both of torment and scorne; was most sensible of the injuries and despite which reached to his FATHER: and yet not to haue them punished, but forgiuen.

Also he vised the generall Christ pray-word *them*, not onely for *edfor all.* *them*, who were the present actors of his death; but for al *them* besides, who by their sinnes gaue cause to his death. And thou, O my soule, art included in this prayer; whose sinnes also are included in the cause of his deaſt. Thou haſt thy part in his prayer, thy part in his remif-
ſion;

*Christs prayer
er profitable
for his perse-
cutors.*

sion; especially if thou adioyne thy praier with his. For if his prayer was profitable to them, who neither praied with him, nor intreated him to pray for them; it will bee profitable for thee, in case thou doest both. For verily his praier was profitable to those who desired no pardon, who did absolutely reiect it: Who turned all that hee had said, to a scorne. And indeed, how could they desire to bee pardoned, who would not acknowledge that they did offend? who cast all the blame vpon I E S V S ? who held him

him to haue deserued worse
then he suffered? Those ex-
communicate Iewes were so
farre out of their wits, that
they did not onely forbeare
to aske pardon for their of-
fence, but repelled pardon
so much as they could: be-
ing not onely not sorrow-
full for the mischieves they
did, but grieued because they
could doe no more. They
were not content to goe
without pardon, but they
demaunded vengeance for
that which they did: *His
bloud be vpon vs, and vpon our
children.*

O scottish Synagogue!
where-

wherefore doest thou desire
that the bloud of CHRIST,
appointed to redeeme thee,
should bee turned to con-
demneth thee? O vnfortunate
Iewes! O cursed people! if
the Sonne of GOD had al-
lowed your desperate de-
mand. But he appealed from
hee would not consent to
your reprobate request: hee
would in no case consent,
that his bloud should be shed
against you, but for you.
You called upon you the
most cruell curse that could
bee; his bloud be vpon vs; but
hee encountred it with his
mercifull prayer, Father for-
giue

giue them. It hath beeene often
seen that a man will not
hurt his enemy, that he will
pardon him if he repent; but
who but IESVS did pardon
them, who would not bee
pardoned, who despised par-
don? who would not pardon
him by whom they were to
bee pardoned? who would
pardon Barrabbas, a murthe-
rer among them; but not
I E S V S who came to saue
them?

Christ par-
doned those
who would
not pardon
him.

O infinite goodnes! what
wit is able either to acknow-
ledge, or apprehend such ex-
ceeding loue? Thou diddest
cleanse those who would
be

be vncleane: thou diddest
set those at liberty; who
would be in restraint: thou
didst vnburthen those, who
would be ouercharged: thou
didst sauе those, who would
bee damned. O my soules
safetie! If thou didst pardon
those who desired no par-
don; wilt thou not pardon
him, who with sorrow and
teares entreateth thy par-
don? Thou didst meet them
who came to apprehend thee;
meet me then O good
I E s v! who come to intreat
thee. Thou diddest defend
thy etuell tormentors, who
scorned thy defence; who

A Prayer.

Blessing
upon you

ac-

acknowledged no fault: defend him , I beseech thee, who flieh to thy defence, who is much displeased that euer he did offend. I am not yet amended, I confess; but it grieueth me that I am not amended ; and with teares I entreat thee that I may amend.

*Create in me a cleane heart, Ps.1.51.
(O L O R D) and renew a right spirit within me. O great G O D ! the heart which I brought from my mothers wombe is so vnquiet and so vncleane, that I dare not offer it to thee; it dares not presume to apppeare in thy presence.*

G fense.

sence. It is polluted with ma-
ny foule sins, it is grieuously
loaden both with delights
and cares of this world. But
create in me a cleane heart, fit
to receiue thee; infuse into it
a right spirit, fit both to loue
and to praise thee. O graci-
ous G o D ! giue mee a new
spirit, for mine is olde & vn-
pleasant: giue mee a cleane
heart, for mine is impure: If
thou doest not this, if I bee
not so changed, no praier
of mine shall euer be heard.

FOR

FOR THEY KNOW
NOT WHAT THEY
doe.

BUT O mighty Redeemer! was it not sufficient, either that thou didst pardon their sinnes? or that thou diddest both absolutely and earnestly intreat thy Father to pardon? but thou must also plead their cause before him? Could not thy supplications, thy groanes, thy teares suffice; but thou must also defend, or at least excuse what they did? Oh! how great was the worke of the Redemption of the world?

farre greater then was the worke of creation. The reason is plaine : Because there is not so great a distance betweene *nothing* and *nature*, as betweene *finne* and *grace*. For as *grace* is exceedingly aboue *nature*, so is *finne* exceedingly beneath *nothing*. *Nothing* giues no offence : but *finne* offendeth infinitely. And therefore G o D produced *all things* out of *nothing*, onely by his word, for this was but a limited good: but to reduce sinners to *grace*, which (being a participation of the diuinitie and glory of G o D) is an infinite good; all these great

great actions were required. Whereby also we are instructed, no leſſe to abhor ſinne, then we would abhorre thus cruelly to intreate our SAVI-OVR; thus careleſly to put him to all these performances againe.

O fountaine of *Loue!* Albeit, *all power is giuen thee both in heauen and vpon earth;* yet wouldest not thou heere sustaine the office of a Judge. *A iudge.* Albeit, these intollerable both iniuries and indignities were heaped vpon thee, yet wouldest not thou beare the part of an accuſer: but thou wouldest bee a Mediatour. *An accuser.* *But a Me-
diator.*

*Two offices
of a Medi-
atour.*

Now, to a Mediatour two offices do properly pertaine: either to present supplication, or to make some defence. The one our SAVIOVR did, in saying; *Father forgive them;* the other, when he added; *for they know not what they doe.* By the first hee was an Intercessour; by the second a Patron or Aduocate; by both a most perfect Mediatour. The Iewes before had sought after many accusations against I E S V S, but could finde none: and now innocent IESVS seeketh how to excuse them. And verily this sinne was of so high quality

quality and nature, that be-
sides ignorance, nothing
could bee brought, either
for excuse or for extenuati-
on thereof. And yet it see-
med that their ignorance
was not only grosse and su-
pine, but voluntarily affe-
cted: that not onely they
were, but they would be ig-
norant: euuen as the Psalmist
saith: *he would not understand
to doe good:* Or, as Job decla-
reth the wicked to speake:
*depart from vs, for wee desire
not the knowledge of thy waies.*

*No defence
for the Iewes
but ignorance.*

*The grosse-
nesse of their
ignorance.*

*Noluit intel-
ligere ut bene
ageret. Ps.35
Iob 21.*

And this is euuen as if a
man should willingly couer
his eyes, because he will not

see who it is, whom hee intendeth to smite or kill. For assuredly the Iewes were so blinded with hate; their vnderstanding was so dazeled, so dead-drunck with the passions of Ire, malice and hate; that albeit they knew they sinned, yet they knew not that they sinned against the sonne of G o d; which had they bin vnmuzzled of their malice, by his life, and by his death they might easily haue knowne. And therfore they were *ignorant* indeed; but ignorance was not the principall cause of their sin: as their cruell passion was
the

the cause of their ignorance, so was it the principall cause of their sinne: Even as *Lot* was ignorant of his incest with his Daughters; but as drunke[n]nesse was the cause of his ignorance, so was it the principall cause of his sinne.

Againe, some ignorance is in Generalls; as whether ^{is reason.} murther be a sinne, whether there be a GOD, or whether hee should bee worshipped. And this doth neuer excuse, but rather aggrauate and enlarge the sinne; because these generall points are manifested by the law of nature; and

and when the commandement is betweene, all excuse of ignorance is remooued. Some is in particulars ; as whether a man slaine were hostile or a friend ; whether this I E S V S, who was seene a man vpon earth, bee also GOD, and to be worshipped as GOD. Which if it should not often extenuate, Saint Paul would neuer haue said

*Et ideo misericordiam meam
consecutus sum quia ignorans feci.*

But this must bee vnderstood when the knowledge of these particulars is not obvious and easie to be attained :

ned: for men may be ignorant in diuers degrees. Some will not know that which they may: Others would know but cannot: Others are simply ignorant, neither refusing, nor yet desirous to know: all which are not excusable alike. Now the Iewes knew right well what euill they did to I E S V S, but they knew not that they did harme the Messias: for so the Apostle saith; *had they known it, they would never haue crucified the L O R D of glory.* But because they had two evident meanes to haue known it; namely, by the Doctrine of

Ioh. 15.

Ibid.

of IESVS, and by his works, in both which his diuinitie did sparckle; their ignorance did the lesse excuse them. Of the first of these our SAVIOVR said : *If I had not come & spoken to them, they had had no sin; but now they are without excuse.* And in like manner of the second : *If I had not done among them the workes which no man did, they had not had sin :* Meaning in that degree wherein then they sinned, verely, they knew much euill to be in their action; but they knew not, either what good they did to CHRIST, or what euill to themselves.

They

They knew well enough
that it was euill which they
did; but they knew not what
euill they did thereby de-
serue.

But where art thou? O Ignorance
my soule! In what estate
steemest thou thy selfe,<sup>cannot be
alleged
for vs.</sup>
whensoeuer thou doest vo-
luntarily aduenture to sin?
what shall thy S A V I O V R
say for thy excuse? For it
seemeth that thou art in
worse case, then were the
Iewes who tormented him
to death. For ignorance
was alleaged for them; but
that cannot possibly be plea-
ded for thee, because hee is
more

Rom. 4.

more clerely reuealed to thee
then he was to them. And
therefore the Apostle hath
truely said: *The law worketh
wrath:* For it teacheth to
know, but enableth not ei-
ther to doe or to decline.
Whensoeuer thou finnest,
thou knowest now hereby,
both what thou doest, and
what is to ensue: & the more
thou hast of this knowledge,
the greater are the sinnes
which thou doest commit.

*Let some de-
fences may.*

But O saluation of soules ! If in the sharpest sence of thy
torments, thou didst extenu-
ate thy tormentors sinnes,
wilt thou not now in thy
seat

seat of glory, alleadge some-
thing to thy Father for
those, who with faith and
with grieve implore thy de-
fence? It is true indeed, that
ignorance cannot be preten-
ded for me. But *haſt thou but Gen. 27.*
one blessing O my SAVIOVR!
haſt thou but one defence
for all sinners? Defend mee,
euuen mee also, O my S A V I-
O V R ! say I was weake, or
inconsiderate, or suddenly
surprised. Say what thou
wilt, *O my S A V I O V R !* so
I be not banished from thy
defence. And yet in very *All sinners*
truth it may rightly be said,
are ignorant.
that all sinners are blinde,
that

Omnis malus that they know not what they ignorans. A-
rist. Ethic. lib
3. cap. 1. doe. For albeit, habitually
they know, that it is an euill
action which they are about
to doe; yet they doe not a-
ctually consider the same, at
least not so seriously as they
should. For if they did due-
ly consider, with what im-
pietie they violate the good-
nesse, and dis-esteeme the
iudgements of G O D; with
what defilements they de-
forme the beautie of their
soule; what losse they incurre
of eternall glory; what pe-
nalty of eternall torments a-
waiteth for them: they
would rather aduenture
upon

vpon a thousand deaths,
then vpon one scrdide and
slauish sinne.

O incomprehensible loue! *The loue of*
Thy members (O my S A-
VIOVR) were racked on the
Crosse : thy ioynts opened,
thy nerues crackt, thy hands
and thy feet were painefully
nailed ; on euery side
thou wert assailed with bla-
phemies and scornes ; all
which thou didst beare off
with thy loue. Thy loue did
not permit thee either to
complaine, or to be angrie ;
thy loue made thee seeme
sencelesse of gthicke, thy loue
made thee forgetfull of thy
H selfe,

selfe, and mindfull of nothing but of mercy for thy enemies; and to appease thy Fathers wraih against them.

O louing I E S V S! out of whose wounds flowed more loue then bloud, what pity, what charitie, burned in thy diuine breast? that almost at the instant of thy death, thou wert more regardfull of thy enemies, then either of thy selfe, or of any thy friendes. For thy mother and some other thy friends stood sorrowing and weeping neere the Crosse; thy enemies did most bitterly blaspheme; and doubtfull

full it is, whether the heauinesse of the one, or the malice of the other did most exceed: and yet thou wert not so intentiu to comfort the first, as to procure pardon for the last.

Afluredly, O my soule ! *It is not CHRIST'S will that wee forbear to weepe.* it is not our Lords minde to drie vp thy teares, to affwage the sorrow which thou shouldest expresse, in regard of his sufferings. It pleaseth him well, that his friendes should freely spend teares for his torments; but hee cannot endure, that sins by his torments should not be pardoned. As hee died

for pardon of finnes, so was hee most carefull to vse all meanes, to obtaine the same. He came not into the world to drie mens eies from weeeping, but to saue mens soules from perishing : as this was his principall worke, so his principall words were directed to this end.

O bottomlesse depth of charity and goodnette! neuer exceeded, neuer equalled. Verily, O good I E S V ! as thou saidest at thy last Supper, *I giue you a new commandement: so mightest thou haue said vpon the Crosse;* *I giue you a new example; not one-*

*A new ex-
ample.*

onely to pardon, but to
pray for your enemies; and
in the best manner that you
can to excuse them. And that
at the very instant of offence,
before it bee fully accom-
plished: before either intreaty,
or time; hath either worne
out, or any deale abated
your grieve: For whilst
their malice was hottest in
action, whilst with many
cruelties they tormented thy
body, whilst with high
blasts of blasphemy they ve-
xed thy soule; thou, as if thou
hadst beene depriued, both
of sence in thy selfe, and re-
spect towards thy friendes,

H 3 didst

didst wholly bende thy selfe
to obtain their pardon. Thy
griefe was greater without
comparison, that thy ene-
mies should perish, then
that thy friends did lament;
or that thy selfe didst endure
a most sharpe and shamefull
death.

*Propheſies
fulfilled.*

Isa. 53.

Pſal. 109.

*The charity
of CHRIST*

Verily, O meeke I E S V!
now was that verified which
had beene prophesied of
thee long before: *Hee made
intercession for the transgres-
ſors.* And againe: *for the loue
that I had vnto them, loe, they
take against me; but I giue my
ſelfe to prayer.* For thy chari-
ty was so great, that it would

not

not suffer thee to complaine
of thy tormentors: Yea , it
enforced thee to pray for
thy tormentors; yea , to ex-
cuse them. Euen as a man
wil easily, not only pardon,
but excuse him ; by whom
he is cut , lanced, feared, or
otherwise grieved; either
for preuenting or curing
some dangerous disease. As
before thou hadst taught vs
to loue our enemies; so here
thou diddest giue example,
how farre wee should loue
them : euen to pray earnest-
ly for them; to bee sorry for
their offences; and rather to
qualifie and couer , then

*How far to
loue our ene-
mies.*

either to aggrauate or display them. Hee that thus loueth not his enemie, doth not beare true loue towards thee.

*The loue of
GOD ioyned
with the loue
of our neigh-
bour.*

For the loue of GOD is so ioyned with the loue of our neighbour, that they cannot be separate. They both spring from the same roote; they both flow from the same fountaine; they are, as it were, twisted into one threed: insomuch as with the same habituall loue wherewith wee loue GOD, we loue also our neighbour. As all the lines of a spheare which touch the Centre, touch

touch also one another; so whosoeuer loueth GOD, loueth also his neighbour: and thou canst not separate from thy neighbour, vnlesse thou alio separate from God. The Commandement *to loue*, Not so hard to loue, as to hate. seemeth to be no hard Commandement; because it is to doe that whereto we are inclinable by nature. If GOD had commanded vs to hate our neighbour; it seemeth to haue bin more hard; because it is more agreeable to our nature, to loue, then to hate. Albeit thy neighbor be trou- A trouble-some neighbour must bee blesome and hard; yet loue him not the lesse. If it bee loved.

hard

hard to loue thy neighbour,
it is more hard to bee hated
of G O D.

THE FATHERS ANSWERE.

NOw, albeit the FATHER did not foorthwith answere the Sonne in an audible voice; albeit a voice did not sound from heauen , at the death of IESVS, as it did at his baptisme : *This is my beloved Sonne, in whom I am well pleased :* yet , as the Apostle said , that *his prayer was well heard;* so there is no doubt, but it was effectuallie answe-

Matth. 3.

Heb. 5.

answering. For as I E S V S
prayed much more then he
was heard to pray; so was
his prayer answered, when
no answere was heard. But
G O D doth not alwaies an-
swere praiers by words, but *How G O D
often answe-
reth.*
for the most part by effects.
When the Father denied his
Sonnes praier in the gar-
den, he answered by an An-
gell in words; but when hee
granted his praier vpon the
Crosse, he answered not by
wordes, but by effectuall
workings; which is a most
powerfull answere. First *The effectu-
all answere
of the Fa-
ther.*
therefore, by vertue of this
praier, one of the theeues
cruci-

crucified with him, conuer-
ted to him; and desired to
beremembred by him. Then
the Centurion who was ap-
pointed to guard him, did o-
penly confess him to be the
Sonne of G o D : and others
also, who stood by, smote
their breasts, (their hearts be-
ing smote before) and return-
ed into the citie. Afterwards
at the Feast of *Pentecost*, three
thousand were conuerted at
one Sermon, and fiue thou-
sand at another. Also by
merit and power of this
praier, Saint *Stephen* was
called; Saint *Paul* conuerted;
Saint *Matthew* elected; and
gene-

generally all our praiers are
heard; all our sinnes remit-
ted; in case we repent. Where-
fore conceiue, O my soule!
that GOD the Father answe-
red his Sonne, not by exter-
nall voice, but by tacite and
internall consent; in maner
as followeth.

*O My Sonne! I see thy suf-
ferings, and I see the loue
wherewith thou suffereſt. The
loue wherewith thou ſo imbra-
ceſt thy paines, that it will not
ſuffer thee to bee angry for thy
paines: the loue whereby thou
art, both ready and defirous, to
ſuffer more paines then thou do-
eft.*

est. Loe now, I accept thy
cristice, burning in the bri
flames of thy loue: heare
teares, groanes, fighes and crye
haue preuailed with me, and ob
tained thy desire. Loe, my Son
I grant thy petition, I beere laid
downe my wrath; I shut the
floudgates of my fury, and ope
the fountaines of mercy to all.
offer grace, iustice, remission of
sinnes, adoption to be children
as well to those who thus rage a
gainst thee, as to all other sin
ners, in all ages, and of all count
reyes; whensoeuer they haue
beene, or shall be, or wheresoe
uer they are, or howsoeuer they
haue offended. All this, my son

I freely grant by the merits of
thy passion; but so, as they reiect
not this mercy offred; so, as they
but open their armes to embrace
it: But I will compell no man a- G O D doth
gaint his will. For, as when ^{not absolute-}
^{ly compell.} thou diddest open the eyes of the
blinde, it was their owne eyes
whereby they did see: so when
the will of sinners is bath en-
lightned and enabled by grace,
their proper will must then fall
to worke. And therefore let all
sinners but resort vnto mee; let
them with bumility in them-
selues, & faith in thee, sue forth
their pardon; let them take out
this my grant vnder seale of the
Sacraments; and we will be all
friends:

friends they shall be my sonnes,
and thy fellow heires in my king-
dome of Heauen.

M E D I T A T I O N S
upon the same.

O HOLY FATHER! how great are thy mer-
cies towards miserable sin-
ners? give me thy grace both
by vnderstanding to know,
and by loue to admire them.

Christs pray-
er more pow-
erfull for sin-
nors, then for
himselfe. How much more forcible
was this praier of thy sonne
vpon the Crosse for sinners,
then was his praier in the
garden for himselfe? When
he

hee praied in the garden,
prostrate on the ground, ba-
thed in a bloudie sweate,
thrice for himselfe; thou
wouldest not heare him:but
when hee praied on the
Crosse for his mortall ene-
mies, thou diddest grant his
praier at the very first word.

O infinite goodnessse! that
had more pitie on the mis-
ries of sinners, then on the
flesh of thy onliesonne. And
because to thy diuine eie no-
thing is past, nothing to
come, but all things are pre-
sent; because with thee there
is neither yesterday nor to
morrow; because thou nei-

*All things
present to
GOD.*

I ther

therfore seest things to come,
nor remembrest things past,
but beholdest all things with
one act of thy diuine know-
ledge; because things which
are not only far off in regard
of vs, but happily not in be-
ing, are present to thee: it
followeth, that thy sweet
sonne still hangeth crucifi-
ed before thee, betweene
heauen and earth; still blee-
deth vpon the Crosse, and
praieth for sinners with
teares and groanes; *Father*
forgiue them.

*Christ still
crucified.*

A prayer.

Forgiue therefore, I pray
thee, by vertue of this prai-
er, the sinnes of thy suppli-
ant:

ant: which alas ! I haue almost forgotten; but they are all present before thee , and cry to thee for iustice. For if this powerfull praier was heard for his professed and malicious enemies, who neither desired nor regarded his prayer; shall it not bee heard for those who ioyne with him, both in praier for forgiuenes, and in teares, to extinguish thy anger against them ? Heauenly Father ! I haue nothing of my owne which thou canst accept : but I heere present to thee, the merits and obedi-
An oblation.

I z the

the labors and grieves which
in this world hee endured
for sinners. For this is our
stocke, this is our treasure,
this is the inheritance which
he hath giuen vs, and wher-
of he hath made vs heires by
his last will and testament :
and this is rightly ours. Be-
cause it is no leſſe ours which
is freely giuen vs, then that
which wee purchase by our
owne endeauours.

*No want if
we haue
Chrift.*

And , O blessed S A V I-
O V R! what can I want if I
haue thee ? If I haue thee,
I haue my part in thy prai-
ers, in thy teares, in thy
bloud, in thy death, in all
the

the merits of thy sufferings:
and shall also haue my part
in thy glory. Thou didst not
only praie for sinners on the
Crosse, but continually praie-
est to thy Father for them;
that hee will vouchsafe to
forgiue the, to impute their
offences to thee, and to im-
pate thy righteousnesse to
them. O bowels of mercy ! *A Prayer.*
cease not, I beseech thee, of-
ten to repeat this praier to
thy Father for mee : *Father*
forgiue him. For, because by
sinning I often become thy
enemie, I often crucifie thee:
what should become of me,
if thou shouldest not often

pray to thy Father to forgive mee? And therefore, O my sure *Saluation!* so often as either by my owne infirmity, or potencie of my enemies, I slippe into sinne, so often say to thy Father for me; *Father forgiue this poore sinner;* *Father, for my sake bee not displeased with him.* And the greater my offences shall be, the greater shall bee thy glory in procuring my pardon.

The greater our offences are, the greater is GOD's glory in pardoning.

And wherefore.

For, because of all attributes to GOD, goodnesse, after our manner of vnderstanding, is the most excellent; and that wherein hee glorieth

glorieth most, and that for which hee is most praised both in heauen and vpon earth; it followeth, that the more goodnesse hee expref-
feth in any action, the more glory he acquireth thereby.
And therefore, as generally G O D hath not manifested so great goodnesse in anie worke, not in all, as in the worke of our Redemption; wherein he both did and suf-
fered so many things to make vs good: and as thereby in generall, the passion of our S A V I O V R, is so farre from being ignominious, that all the workes of G O D laid

together, doe not beget to him so great glorie: So in particular, the greater the finnes are that thereby are remitted; as they manifest the greater goodnesse, so the glorie which they raife must be the greater.

I N V V H O S E
*Presence this Prayer
was made.*

ALL this was done in the presence of his blessed Mother, and of diuers of his dearest friends: As calling them to bee witnesses of this

Gene-

Generall pardon; as calling
them to be witnesles, that as
all were redeemed, so all
might bee pardoned by his
death. Teaching them also,
first, to forgiue iniuries done
personallie to themselues.
Secondly, that albeit they
were permitted to weepe
for his death, yet they were
not licenced either to seeke,
or to desire reuenge. Lastly,
to *enioyne* them, to *ioyne* with
him in this charitable pray-
er; *Father forgiue them, for*
they know not what they doe.
Our S A V I O V R would not
lay downe his life, vntill he
had made a most perfect
knot

*A perfect
peace-make*

knot of amity and peace; vntil he had reconciled man with GOD; vntill hee had reconciled his enemies with his friends. For in that he intreated his Father to forgiue, he commanded his friendes neuer to accuse. For what justice could bee required against those who were pardoned? How should man be offended, when GOD is appeased? As he left them a *passion* to weepe, so did hee enioyne them a *compassion* to forgiue.

*A great ho-
ly day.*

O most happy and *holy*-day! wherein the sonne prai-ed, the Father pardoned, and men

men were reconciled. And this was the peace, O great Redeemer! which was sweetly published by heauenly voices(as by thy herchauls) at the time of thy birth : *On Luk.2.14. earth peace, good will among men.* This was the gift which in thy last Sermon, thou didst leauie to thy Disciples : *Peace I giue vnto you. Ioh. 14.27.* And thus at thy death in praying for thy enemies, thou didst seeme in this sort to speake to thy friends.

Loe, my friends, I am now *The great concluding the great peace of the world conclude-*
peace of the world conclude-
the world. I haue reconciled *ded.*
you

you to my Father; I haue v-
nited you to my selfe; and doe
enioyne you to be at amity with
all men. As I die in loue with
all men, so must all hate extin-
guish by my death, among those
that are mine. Alasse! what
should become of you and all
mankinde, if I shoule now die
in displeasure or discontent? Af-
furedly, you shoule not then
be reconciled to my Father; you
shoule not then be vnited with
me. And verily, so often you fall
from this reconcilemet, so often
you breake this vunion, as you be
at enmity with your brother.
When you are at mutual conten-
tion, your enemy the diuell in
like

How the
Diuell eth
intentionis

like fashion looketh on, as an
Eagle eyeth a Cock-fighting, or
a Wolfe the rude encountring of
Rams : intending to make you
all his prey. In case you fall into
hatred together, you thereby
strike into variance with mee.

O blessed Peace-Maker ! It is a feare
who shall dare to take re-full thing to
uenge of light iniurie, see-seeker e-
ing thou didst praie for those
who tormented thee to
death ? Seeing thou madest
no reckoning of the nailes
which pierced thy handes
and thy feete, shall I make
account of any angrie or dis-
gracefull word ? How shall
I desperately dare to esteeme
any

any man my enemie, seeing thou wouldest bee a friend and brother to all? Verily, thus much may any man borrow of his owne wea-

*By hating o-
thers, wee
loose GODS
Zone.*

kest reason; that by hating others, I loose thy loue; because I hate those whom thou louest, and for whom thou ceasest not to praie. O my soules health! Leaueme not, I beseech thee, either out of thy praier, or out of the peace and reconcilement which thou haft made: seeing I can haue no benefit by the one, vnlesse I bee included in the other. And because the sinnes wherof I desire

*A short
Prayer.*

to

to be pardoned, are infinite-
lie hatefull to thy Father; let
me not esteeme the iniurie
intolerable, which any man
shall doe vnto me; let me bee
no lesse vnwilling to reuenge
the one, then I would be to
bee punished for the other.
Yea, let me bee no lesse wil-
ling to praie for the offences
of others, then that thou
shouldest praie for my offend-
ces: no lesse carefull, both to
pardon and to praie for the
offences of others against
my selfe, then I would bee
to intreate pardon for my
offences against thee.

A CONCLV DING
*Thankesgiuing, Prayer
and oblation.*

I Adore, laud, and glorifie thee, O L O R D I E S V C H R I S T ! I blesse thee and giue thee thankes, O Sonne of the liuing G O D ! for that thou wouldest not onelie permit, but submit thy sacred members, to be thus cruelly both tormented and defor med for mee. And now I lowly blesse and salute them all, for the loue and honour which I am bound, both to

beare

beare and to expresse to-
wards thee for this benefit.
I salute and kisse thy blessed
feete, which had trauailed
many iournies, and at last
waded to death for mee in
thy bloud: leauing markes
behinde them, in what foot-
stepps I should order my
pace. I salute thy knees,
which were often bowed
to the earth in praier, and
often wearied with trauaile
for mee. I salute thy blessed
breast; inwardly inflamed
with loue, and outwardlie
deformed with knottie
scourges. Haile sacred side
which was opened; gentle
K and

and sweet heart which was
pierced for me with a speare.
Haile battered backe of my
Redeemer, plowed and fur-
rowed with grieuous lashes.
Haile holie armes, spread at
the largest length to embrace
all sinners; and most boun-
tifull hands in distributing
the treasure of thy bloud a-
mong them. I salute thy glo-
rious countenance defiled
with spittings; which thou
hadst neither lust nor leisure
to wipe away. **T**salute thy
mellifluous mouth, and all
thy instruments of speech;
which could not be stopped
by a spunge filled with vine-
ger,

ger; or by any other meanes
from praying for me. And
you gentle ears, filled for
my sake with blasphemies
and reproaches; you amia-
ble eyes, which for me haue
poured forth many showers
of teares, I reuelently salute
you. I salute thy royall
head, most cruelly goared
and gashed with thornes; to
adorne me with the crowne
of glorie. Most meeke I ga-
sually salute thy whole bo-
die, which was scorned,
scourged, crucified, which
died and was buried for my
saluation. Haile to sie wouds,
and most precious bloud,

which was offered to thy Father for mee. Haile most noble soule of my S A V I O R, which was viley vexed and crucified to death, to procure for mee eternall life. I confesse, O louing L O R D! that since I was brought forth into this sinful world, I haue brought forth a world of sin. Therefore I beseech thee by the sufferings of thy most sacred members, to cleane all my members from the corruptions wherwith I haue most ouglie, both defiled and deformed them; & to sanctifie them with the merits of thy bloudie passio-

I beseech thee (O LORD) by
the infinite treasure of all thy
merits, fauourable to ~~for~~
~~giue~~ me what I haue done;
and liberallie to ~~giue~~ mee
what I could not deserue.

AND ô most mercifull
FATHER! most mightie
creator of heauen and of
earth! albeit I am of all sin-
ners the most vnworthie;
yet doe I offer to thee the
most precious death of thy
onely sonne, for al the sinnes
that I haue done, and for all
the benefits that I desite. Be-
hold, O most pitifull Father,
what impieties were dealt

upon thy most pious sonne
for my sake, Behold the torn
coat of thy son Iosepb , drop-
ping with bloud ; and see if
thou knowest it to bee his
garment. Verily he is fallen
into the power of some wic-
ked beast, which thus hath
borne it, and trampled it in
his blouds, and altogether
deformed it with the filth of
our sinnes. O distributor of
grace ! cast the eips of thy
maiestie upon the unspeak-
able worke of thy mercy ; be-
hold I pray thee, who it is
that thus hath suffered ; and gi-
fauorablie regard him for
whom he hath suffered.

Behold, O glorious F A-
T H E R! the members of thy
sweet childe, cruellie racked
vpon the crosse; and fauou-
rablie regard what my sub-
stance is. See his bleeding
hands nailed to the crosse,
and be pleased to remit the
bloudie sinnes which my
hands haue committed. See
his naked side pierced with
a speare; and renue me with
the blessed fountaine which
flowed out of that wound.
See his vnspotted feet struck
through with rough and ri-
gid nailes; and enable mee
for by the fastning of them to
the Crosse, to run constant-

lie the way of thy commandments.

Obserue, O eternal *Father!*
thy deare Sonne, in the fairest flourish of his age; how
his necke bowed, his head
declined; how his whole
countenance was deformed.
Behold, how his starrie eies
are funke and set in his head;
how his nose growth sharp,
his lippes pale, his eiebrowes
hard, his cheekes shrunke
and wane: behold his breast
swolne, his side bloudie, his
bowels drie, his armes and
legges stiffe : Behold his
whole bodie resolued into
death. Behold my *Priest,*
who

who need not bee sprinkled
or sanctified with other
bloud, but gloriouſlie gliste-
reth in his owne. Behold,
my pleasing and perfect *sa-*
cifice; odoriferous and ac-
ceptable to thee. Behold my
Aduocate whom I haue dire-
cted to plead my cause be-
fore thee. Heare him, I
pracie thee, and regard the de-
fence that hourelie hee ma-
keth for me. Grant, O piti-
full F A T H E R ! that I may
alwaies haue him for my
Aduocate, whom by no me-
rit of mine, but by thy pure
grace thou hast giuen for
my Redeemer.

O omnipotent FATHER of my LORD! what I could find most precious, most highlie to bee esteemed, I haue deuoutlie presented to thee : Compose thy selfe now, to dispose thy grace and mercie to-wardes mee. And albeit I am vnworthie of thy rich fa-
vours, in regard of my me-
rits; yet remember thy mer-
cies, remember thy promi-
ses; remember the inestima-
ble merits of my Redeemer:
remember what hee hath
done, and what he hath suf-
fered, euен from his Cratch
to his Crosse; not for him-
selfe, but for me. All which

I heere offer to thee, most
gentle F A T H E R! as a sac-
rifice for my sinnes, and
for all my necessities, For
whatsoeuer I require of thee,
it is in his name, and for his
sake; it is for the loue thou
bearest to him, and for the
loue that hee beareth to
mee.

Thou hast promised to
honour fathers in their sons,
and sonnes for their fathers.
O fauourable L O R D ! honor
now thy onelie Sonne, by
doing good to mee, for the
loue thou bearest to him.
For he is my F A T H E R , my
second *Adam*, and I am his
sonne,

sonne, albeit vndutifull; yet because, in trueth, I am his sonne; for the loue thou bearest to him, be fauourable to mee. For assuredlie, he hath paide for mee much more then I owe. No offence can bee so grieuous, for which his sorrowes, his sufferings, his obedience, and aboue all his profuse loue, hath not ampleie satisfied: which his large riuers of blood cannot wash away; which may not bee drowned and deuoured in his death.

O heauenly FATHER! there is nothing in my selfe, which I dare presume to

pre-

present vnto thee. For what
can proceed from this cari-
on, but that which is noy-
some? what fruit canst thou
expect frō this earth, which
thou hast cursed from the
beginning, but thornes and
briers? And therefore I of-
fer this my S A V I O V R and
Redeemer, thy most blessed
Sonne, and the vnmeara-
ble loue whereby thou didst
send him into the world, ap-
parelled with my flesh, to
free mee thereby from eter-
nall death. Beseeching thee
to accept his humble and fer-
uent prayers, for my dry and
dull deuotions. Accept his
teares

teares, for the torrent of
teares which I should poure
forth; but by reason of the
hardnesse of my heart, I can-
not. Accept his incompre-
hensible dolours and tor-
ments, which thou onely
perfectlie knowest; for the
sorrow & contrition which I
am bound to perform. Last-
ly, accept his sharpe and pe-
nurious life, with all his tra-
gaines and exercises of ver-
tue; accept his cruell death,
and all his passions, as a sa-
cerifice to thy glorious Maie-
sty; for all the euill workes
which I haue done; and for
all the good workes which I
should

should haue done.

Feede mee with his flesh,
inebriate me with his bloud:
let his griefe enter into my
soule, that I may bee resolu-
ued wholly into his loue.
Away all forraine loues; a-
way with the multitude of
worldlie phantasies and
dreames: let me be crucified
with him to the world; let
me so die with him, that my
life may bee laide vp in thy
divine treasurie. Thy Apo-
stle compareth all worldlie
things to *dung*: and may bee Phil. 3:
likened to the swallowes
dung, which fell vpon the
eies of *Tobias*, and made him
blinde.

*Divites egn-
erunt, &c.*
Psal. 34.

Hos. 12.

blinde. For we cannot see spirituall things, so long as our eies are daubed with this dung. The rich haue wanted, and suffer hunger; but they who feare the L O R D , want no good thing. The things of this world doe not fill, but inflate; even as the Prophet said of Ephraim : *Hee feedeth on wind.* They are like sharpe liquors, which doe not satisfie but prouoke hunger. They are like salt water, to quench thirst; or oyle to extinguish fire.

O my life ! O desire of my soule ! hide mee from the world; obscure mee from the

the fawning fauours there-
of, and take me into the se-
cret retreats of thy bosome
to dwel. ~~What~~ thing is necessary;
and that doe I desire. My
beloued is one. My CHRIST
IESVS, my GOD, my spouse
is one, and my only loue. O
heauenlie FATHER! let
nothing be sweet, nothing
faourie vnto mee; let no-
thing affect mee, but
~~only~~ this one IESVS
CHRIST. Let him
bee wholly mine, and I
wholly his. Let mee nei-
ther loue, nor know any
thing but him, and him

L cruci-

crucified, To whom with
thee and the holy Ghost

be all honour and
praise for ever.

Amen.

W^{ch} Christ
is always with us. W^{ch} Christ

is always with us. O

Praise, and Glory, and
Wisedome, & Strength,
Dominions, Riches and
Power, bee vnto our
G O D, for ener-
more, A-

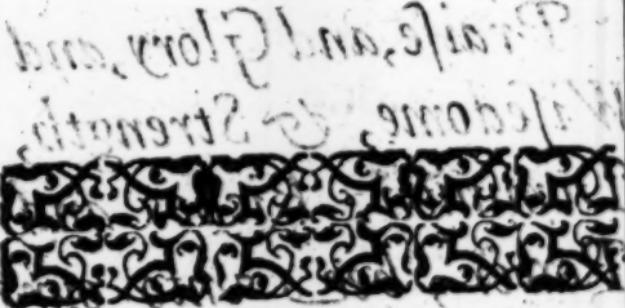
men.

M.D.LX.XVII.

FINIS:

Edi.

London type Corde



LONDON,
A. 1614
Printed by JOHN BILL.
M. DC. XXIII.



L.